



# TorahActionLife

## COMMUNITY PARASHA SHEET

This week's edition is sponsored  
Lelui Nishmat Menashy Ben  
Yehezkel Ezra Z"L

### SHEMOT

Shabbat Mevarchin

22<sup>nd</sup> TEVET 5777

Shabbat begins: 16:13

Shabbat ends: 17:22



**RABBI JONATHAN TAWIL**  
**DIRECTOR, TAL**

Share The Pain!

The Gemara Sotah (11a) tells us that Pharaoh had three advisers: Yitro, Iyov and Bilam. Pharaoh wished to decide how to deal with the Israelite "problem". He sought the opinion of each of his three advisers.

Bilam, was an evil man and relished the prospect of eradicating the Jewish people. He advised Pharaoh to kill the male Israelites.

Iyov was opposed to any plan to destroy the Jewish nation. Rather than display his true feelings on the issue, he refrained from offering any opinion and he remained silent.

Yitro, on the other hand, vocally rejected Pharaoh's idea of exterminating the Jewish people. Yitro believed it was wrong that these people should be made to suffer for no crime other than being Jewish. Yitro's loud protests angered Pharaoh and Yitro had to flee Egypt in order to save his life.

The Talmud continues by telling us that each of the three advisers were rewarded or punished according to his deed. Bilam was killed by the very people he sought to exterminate. Iyov, who remained silent

in the face of Jewish oppression, was afflicted with a life of pain and suffering. Yitro, who fled because of his opposition, sacrificing his position of leadership and life of comfort and wealth in Egypt, eventually became the father-in-law of Moshe and his descendants merited serving as prominent judicial leaders in the Sanhedrin.

Hashem dealt Mida Keneged Mida – measure for measure with all three of them.

On reflection one can understand both Yitro and Bilam's reward and punishment, yet it is difficult to comprehend why Iyov's punishment was so severe.



In fact, even if Iyov had objected, Pharaoh would have still enacted his decree. Iyov's only sin was remaining silent. Why then did he have to suffer such a harsh life, where tragedy followed tragedy?

The Mishnah in Pirkei Avot lists 48 ways to acquire Torah. We are taught for example that studying, listening and minimising one's sleep are all ways of acquiring the Torah.

One of the 48 ways stands out. The 39<sup>th</sup> way is - Nosei Be'ol Chaveiro – participating in the burden of one's fellow. Why should participating in the burden of one's fellow, enable us to acquire Torah?

Hashem gave Am Yisrael the Torah as a nation. We were all there at Har Sinai, in fact all the future souls of our nation were there. The Torah was not handed down to one individual; rather it was handed to the nation. One of the intrinsic messages in this action was that in order to uphold and to learn this Torah, there needs to be unity. One needs to see himself as part of the other person; one big family.

Choosing a leader isn't easy. When it came to redeeming Am Yisrael, Hashem chose Moshe from the tribe of Levi. What action reveals Moshe's potential as a leader, and what was so special about the tribe of Levi?

When the Torah relates the lineage of Reuven, Shimon and Levi (Shemot 6:14-16) the Torah states the sons of Reuven... The sons of Shimon... yet when it comes to Levi, the Torah states "These were the NAMES of the sons of Levi...". Why does the Torah emphasize the names of Levi, while those of Reuven and Shimon are seemingly ignored?

The Sh'lah HaKadosh (Rav Yeshayahu HaLevi Horowitz) explains that in Egypt the nation were subjugated to servitude. The tribe of Levi, however were not.

One might have expected them to enjoy this status and "forget" about their brothers. It is to this that the Torah emphasises the names of Levi's children. He named his sons after his brothers' bondage. "Gershon" -- for they were "Gerim" (aliens) in a foreign land. "Kehat" -- for they gritted their teeth (Kehat) in their suffering. "Merari" -- for their lives had been embittered (Maror). Levi wished to actively participate in his brothers' anguish, identifying with them in their times of stress and named his sons accordingly. It is



**elias**  
LONDON'S PREMIER DRY CLEANER  
www.eliascleaners.co.uk

**B.R.E.**  
**BRAMPTON REAL ESTATE**  
SALES - RENTALS - MANAGEMENT  
Tel: 020 7101 3737  
www.bramptonrealestate.co.uk  
Shommer Shabbat  
PROUD SPONSORS OF TAL

020 8806 2528 Proud Sponsors of TAL  
**SHALOM MOTORS**  
EST 1967  
TAKING CARE OF YOUR MOTORING NEEDS.  
Icons: car, truck, motorcycle, car wash, car repair, car insurance.

for this reason the Torah stresses their names.

Similarly, the Torah relates that "Moshe grew up, and he went out amongst his brethren and he saw their suffering" (Shemot 2:11).

Moshe was a prince in Pharaoh's palace. He had everything going for him. Yet he knew his identity and he yearned to relate to his people.

The Midrash comments that Moshe saw their suffering and cried: "How my heart goes out for your suffering! If only I could die for you, to spare you your suffering." Moshe removed his princely garments and went out into the field to try to help his brethren make the bricks and mortar, just so that he could be a part of their pain. According to the Midrash, Hashem said to him: "You left your comforts to participate in the pain of Israel as an equal; I will leave the company of the Higher Ones so that I may speak with you."

It is for this reason that Moshe was chosen as a leader. A leader must be able to see beyond the physicality to delve deep and feel the emotional suffering as if that suffering is happening to him.

Moshe felt it, he was distressed and he acted accordingly.

The Alter of Kelm comments that later on we find the Torah relates that "Hashem Saw and Hashem Knew" (that the time had come for redemption) (Shemot 2:28). Rashi, explaining this verse, uses virtually the same expression as he did concerning Moshe: "G-d placed his eye upon them and did not remove his heart from them." The Alter of Kelm explains that G-d was inspired - as it were - by the actions of Moshe. It was Moshe's own similar actions that triggered G-d's looking at and taking to heart, so to speak, the troubles of the Jewish people.

Such is the power of Am Yisrael, when we are together; when we truly feel for our brothers and sisters then Hashem's redemption is sure to follow.

We can now understand why Iyov suffered for his silence.

Iyov, was not sure what possible good would come out of him voicing resistance to Pharaoh's evil edict. He reckoned it would not change anything. Even if

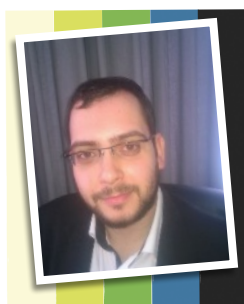
Pharaoh would not change the edict, he still should have voiced his opinion.

When Iyov personally suffered, then he did not remain silent, rather he raised his voice beseeching G-d.

Thus Iyov's punishment stirred him to react in a manner that in turn demonstrated the error of his failure to raise his voice in protest against Pharaoh's heinous plan.

I was once in Yerushalayim talking to a Gadol Hador, when an ambulance with its siren wailing whizzed by. The Gadol, stopped in the middle of talking to me, and with his eyes closed started to say a prayer. At first it didn't hit me, but then I realised what had happened. The Rav didn't see the ambulance as a piece of scenery in the background. He saw it as a person in distress, a person who is being rushed to hospital, a person in need of help. This is how we must approach the suffering of our fellow Jews.

Just as we share in our nation's sorrow, so to may Hashem bless us to always share in our people's Simcha Bekarov. Amen



RABBI SIMCHA KIRSCHENBAUM  
NANCY REUBEN PRIMARY SCHOOL

L'Shem Shamayim

*Parshat Shemot* marks the beginning of *Shovavim*.

At this time we try to change our ways for the good and strengthen our *Yirat Shamayim*; these are the *Parshiot* which talk about the slavery of the Jewish people.

So what can we learn from this week's *Parasha*?

The *Pasuk* tells us "And a new king rose upon Mitsrayim, that didn't know who

Yosef was". Does it mean literally that a new king took over? *Rashi*, in his second answer, explains that it was the same king but he instituted new decrees. All the power that *Yosef* didn't use during his time in Egypt, this new king took advantage of and became very powerful. This was the start of slavery for the Jewish people. The *Ohr Hachaim* writes that if any person from the previous generation would have still been alive, the slavery would have been delayed. In fact only after the last of the *shevatim Levi* passed away, did the slavery begin. There are 2 scenarios that take place in the *Parasha*.

#### Scenario 1

The *Yalkut Shimoni* says that when the advisors came to the new king with the idea to enslave the Jewish people, he refused to agree: "How am I able to enslave the Jewish nation, it's because of them we are here, we were saved from famine and the Egyptian Empire became known around the world." Egypt was economically and financially better off because of the *Bnei Yisrael*. His advisors sent him away from the throne for 3 months until he changed his mind. Paroh

came back and went along with the idea of his advisors.

#### Scenario 2

The *Pasuk* writes that the king of *Mitsrayim* called the Jewish nurses *Shifra* and *Puah* and he commanded them to kill all the Jewish first born males. *Shifra* and *Puah* cry out to Hashem to protect them, because they cannot carry out such a terrible deed. Hashem protected them.

What was the difference between the new king of Egypt and the Jewish nurses?

*Paroh* originally didn't want to enslave the Jewish nation. When he was told that he was jeopardising his position, he realised he was going to lose his power, honour and ultimately his throne. He thus decided to go along with the plan and prioritise himself. For this act Hashem punished him and his nation with the 10 *Makkot*.

*Shifra* and *Puah* on the other hand were commanded to carry out something that was impossible. The Torah tells us that they feared Hashem, they had mercy

Please Pray For  
Refuah Shelaima of:

Mordechai Ben Musha Yeta | Aharon ben Leah | Pinchas ben Tamar | Rivkah bat Sarah | Pesach Simcha ben Feigle  
Yona bat Esther | Shira Ilana bat Susan Shoshana Farha | Naomi bat Mazal | Sarah Chaya bat Blima Freida Myriam  
Leah bat Sarah | Rafael ben Rachel | Sarah Bat Rachel | Elisha Ben Ayala

and showed compassion for the children, therefore they went against what the king said and Hashem helped them.

There was no *Yirat Hashem* with *Paroh* therefore he was punished. The Jewish nurses on the other hand - had *Yirat Hashem*! And they acted with no ulterior motives, they stuck to what was right. They acted *L'shem Shamayim* because they had *Yirat Shamayim*. As the *Pasuk*

says "*Vatirena Hamyaldot Et Haelokim*" – The nurses feared Hashem. This contradicted with what they were being told to do. Even though they were told that it was the right thing to do, they did not do it because it was not Emet.

As the *Mishna* in *Avot* writes, that we should be like a servant who serves his master without thinking what's in it for me

– with absolutely no motives, to serve one's master with *Yirat Shamayim*.

We can learn an important lesson from this. When we do a something e.g. giving *Tzedaka*, we must do it *Leshem Shamayim*, because it's the right thing to do.

Vehiyu kol maaseynu leshem shamaym amen!!!



**RABBI MORDECHAI OVADIA**

Meam Loez Kollel,  
Ramat Beit Shemesh.

One of the reason's that Hashem chose Moshe Rabeinu as the leader of Klal Yisrael

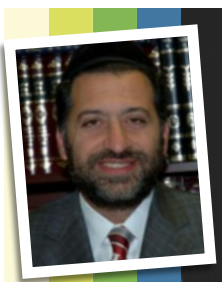
"And Moshe grew up and went out to his brothers and he saw their burden" Shemot 2:11

The Midrash says that Moshe saw their suffering and he cried for them and went to help them. Hashem said: "You went to partake in the suffering of Am Yisrael, I will leave the upper and lower worlds and speak to you, as it says in the *Pasuk* that Hashem saw that Moshe empathized with their suffering so Hashem turned to Moshe in the burning bush".

It is evident from here that the reason Moshe was chosen as the leader of Am Yisrael was because of his ability to share in Am Yisrael's suffering. When the Torah states "And Moshe grew up and he went out to his brothers and he saw their burden" (Shemot 2:11). Rashi explains that Moshe placed his eyes and his heart to suffer together with them. The meaning of this, is says the Sabba from Kelm in his *Sefer Chochma* and *Mussar*, is that Moshe did not behave like the majority of people who share another person's

suffering for a short while and then return to normal life, rather he turned his eyes to constantly see their suffering like it was his own personal suffering. This characteristic of sharing another person's suffering is one of the 48 ways that one acquires Torah.

Moshe killed the Egyptian who was hitting the Jew, as he could not bear to see another Jew suffer; forcing him to flee Egypt. If we contemplate how much Moshe gave up, we can begin to understand his greatness and entitlement to be the leader of Klal Yisrael. He was brought up in the royal kingdom like a son to Pharaoh and he gave up his whole life as a royal prince to help another Jew. This *Mesirat Nefesh* of Moshe Rabeinu is what led him to bringing Am Yisrael close to Hashem, starting with the exodus from Egypt and culminating in the giving of the Torah on Har Sinai.



**HALACHA**  
**RABBI ELI MANSOOR**

Washing Fruits and Vegetables on Shabbat

Is it permissible to wash fruits and vegetables on Shabbat? Washing is done for the purpose of removing dirt, insecticides or other undesirable matter from the surface of the fruit of vegetables. At first glance, this might constitute a violation of *Borer* – the prohibition against separating undesirable substances from desirable substances on Shabbat.

Hacham Ovadia Yosef, however, in his work *Halichot Olam*, rules that washing fruits and vegetables is permissible on Shabbat, provided that one washes them soon before the beginning of the meal for which they are prepared. This would mean that one may wash fruits and vegetables for Shabbat lunch starting from around the time people begin leaving the synagogue, or approximately

an hour before the scheduled start of the meal.

This Halacha applies only to washing fruits or vegetables under running water. Soaking fruits or vegetables, however, is forbidden on Shabbat. People occasionally soak fruits such as grapes or cherries before serving them. This would not be permissible on Shabbat, even shortly before the fruits are served.

Summary: It is permissible to wash fruits and vegetables on Shabbat within an hour of the meal at which they will be served. One may not, however, soak fruits or vegetables on Shabbat.

*The Rabbi Jacob S. Kassin Memorial Halacha Series*  
Authored by Rabbi Eli J. Mansour (1/9/2017)

**Golders Green**

**PHONE CITY**

Proud sponsors of TAL

90 Golders Green Road, London NW11 8LN

**020 8381 4080**

**www.mypita.co.uk**

**PITA**

HUMOUSFALAFEL

98 Golders Green Rd London NW11 8HB

KF





## STORIES OF CHACHAMIM

### Rabbi Moshe Biderman - The Lelover Rebbe

Rabbi Moshe Biderman was born in the Polish town of Lelov in 535 to the saintly Rabbi David, may his merit protect us. His father was the founder of the outstanding Lelover dynasty and one of the greatest disciples of the Chozeh of Lublin. From

his youth, Rabbi Moshe acquired Torah and Chassidut from his holy father, as well as from his father's Rav, the Chozeh of Lublin, who spoke enthusiastically of him.

After his marriage to the daughter of Rabbi Yaakov Yitzchak, the Yid Hakadosh (holy Jew) of Pshischa, Rabbi Moshe did not want to accept any official positions. Instead, he placed himself in the shadow of the other tzaddikim. When Rabbi Mordechai of Chernobyl learned of him, Rabbi Moshe did not want to remain living in Chernobyl. He therefore moved to Pshischa and placed himself in the shadow of his father-in-law. There in Pshischa he grew in Torah and Chassidut, in holiness and purity. Like his father, Rabbi Moshe was known for his great love of Jews. He was a hidden tzaddik, a

man who did not want to officially become a Rebbe. Instead he went to acquire Torah and Chassidut among the tzaddikim of the generation. He was famous for his longing for Eretz Israel, which he loved with all his heart and soul. In fact it did not take him long for his love of the land to translate into action. Thus in the year 5610, Rabbi Moshe traveled to the Holy Land and settled in Jerusalem. When he left the Diaspora, those close to him wanted to know to whom he was leaving them. Rabbi Moshe answered that in Poland there remained the Rebbe of Radomsk, the Tiferet Shlomo. Unfortunately, Rabbi Moshe did not live long in Jerusalem, for within a year, on Tevet 11, 5611, he was summoned to Heaven. Rabbi Moshe Biderman is buried on the Mount of Olives. May his merit protect us all.



TorahActionLife

# TAL FAMILY WEEKEND AWAY

★★★★★

## THE HAMPSHIRE COURT HOTEL

FRIDAY 19TH - SUNDAY 21TH MAY 2017

RENOWNED SPEAKER RABBI EPHRAIM ELIYAHU SHAPIRO  
FROM MIAMI  
FULL BOARD CATERED BY REICH

INDOOR SWIMMING POOL (SEPARATE TIMES)  
JACUZZI & SPA  
KIDS CLUB & BABYSITTING SERVICES AVAILABLE

Early bird Adult only £210,  
Children £110 by Feb 10th  
Thereafter Adult £260,  
Children £150

Book at [www.torahactionlife.com](http://www.torahactionlife.com) | Email us at [info@torahactionlife.com](mailto:info@torahactionlife.com)



**WORLD  
REMOVAL  
SHIPPING TO ISRAEL**  
**020 8338 3999**  
[www.kingsremovals.com](http://www.kingsremovals.com)

**WHITE HOUSE**  
*express*

**ISOLA BELLA**  
CAFÉ - RESTAURANT

Proud sponsors of TAL

[www.torahactionlife.com](http://www.torahactionlife.com)



✓ Supply  
✓ Check  
✓ Repair



**סופר סת"ם**  
כתיבה בריקה תיקון

**Certified Scribe**

**020 8455 7700**

3 Russell Parade  
Golders Green Road, NW11  
[benarrochi@soferstani.co.uk](mailto:benarrochi@soferstani.co.uk)  
[www.sofertani.co.uk](http://www.sofertani.co.uk)